The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

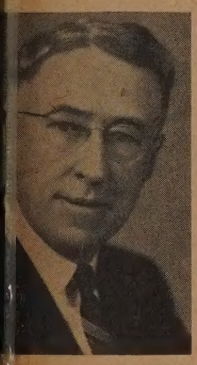
UME XVI CHICAGO, FEBRUARY, 1945 NUMBER 2

God's Will for the Nation

BY EDGAR A. LOWTHER

hy will be done. Matthew 26:42.

HE late William E. Barton, Congregational preacher, author of note and deep lover of Lin-; compiled from the words of the great emancipator creed. That creed contains the germ at least of his philosophy of history: "I believe in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow and numbers the hairs on our heads. I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blessed whose God is the Lord. I believe that the will of God prevails. Without him, all human ance is vain. Without the assistance of that Divine ng I cannot succeed. With that assistance I cannot . I have a solemn vow registered in heaven to finish work I am in, in full view of my responsibility to God, with malice toward none; with charity for with firmness in the right, as God gives me to the right."



incoln confessed this faith on many occasions, but er more sincerely and openly than in that period en he revealed his true nobility and greatness, from time when he left his Springfield neighbors, Feb-ry 11, 1861, till he was assassinated at Ford's eater in Washington, April 14, 1865. During that cial period of four years he bore witness by word l deed to his faith in a God of justice, and was ded by the abiding principles of a Christian philoso-r of history. These principles he believed to be: will of God is man's highest good for the individ-and the nation; man is the humble and obedient vant of that will or its blind instrument; a simple th is all that is needed for man's salvation, the com-ment of his life to the Savior's summary of the law, hou shalt love the Lord thy God with all thy heart l with all thy soul, and with all thy mind, and thy ghbor as thyself"; man's destiny is fixed by his n choice, to do God's will at all cost, "with malice vard none and charity for all; with firmness in the ht as God gives him to see the right."

Lincoln's philosophy of history was vitally influenced his knowledge of the Bible. It was the chief text-book of his youth and later career. We can detect its influence in his greatest addresses, from the "house divided against itself" speech that marked him for the presidency to the prophetic words of his second inaugural in March, 1865. He once told Mrs. Rankin at New Salem, Illinois, that he remembered his mother repeating Bible verses day by day. He learned them in his boyhood and associated them with the tones of his mother's voice. The fundamental truths reported in the four Gospels as from the lips of Jesus, and that Lincoln first heard from the lips of his mother, became the fixed moral precepts of his philosophy of history. To these he clung, and by these he shaped his character and the course of his public life, dismissing from his mind the doubtful differences of denominational creeds and catechisms. With such a firm foundation for his faith in God, and with the courage born of this faith, he faced the crisis of his time. He entered, with a suffering nation, his Gethsemane. He often prayed that the cup might pass, but he also bowed before God with the prayer of the Savior in his mind and heart, "Thy will be done." He passed in his Gethsemane experience through somewhat similar anguish as did the Master. He naturally shrank from the bitter sorrow, but he was sustained by faith in God's will for him and the nation.

OUR NATIONAL GETHSEMANE

This World War is also our national Gethsemane. Of it we may say what Lincoln said of the Civil War, "Woe unto the world because of offenses; for it must needs be that offenses come; but woe unto that man by whom the offense cometh." God had not abdicated his throne then nor ceased to exercise his judgment and mercy. One of our contemporary church leaders, Dr. Georgia Harkness, has this to say to help us in our thinking now: "God is not changing his nature, or altering his dependable way of dealing with men, to deliver those on either side of the conflict from disaster. The God of the Christian faith is one whose nature is Christlike, whose supreme attribute is love, whose supreme purpose is that all men shall live unselfishly and deal justly with one another." As we pray for peace in the midst of war, we must remember that it can come only as we meet the conditions that make peace possible. Like Lincoln, we must find God's will in this crisis and we must realize his nearness in our Gethsemane experience. Like Lincoln we must also realize that "the Lord is always on the side of the right." It should be our constant prayer today that we keep our nation on the Lord's side.

We do well to remember that Jesus entered Gethsemane with a clean record. He had kept faith with the Father and his own conscience since his baptism in the Jordan and his temptation in the wilderness. We cannot claim to have entered our Gethsemane free

from involvement in the sins of the nations, the offenses that have come by man's disobedience. God's will must express itself at times through the divine judgments, before which today we should bow in deep penitence.

REAL CAUSES OF PRESENT WAR

This war had its antecedent causes which at long last culminated in a world catastrophe. Forces of hate and recrimination were gathering momentum until the catastrophe came. We do not understand, as we should, that to avoid war we must avoid its causes. The causes of this war were at work before Pearl Harbor. There is a difference between the causes of war and the occasion of war. To say that Pearl Harbor caused this war is like saying that the firing on Fort Sumter caused the Civil War. Now the war is on us and forces are unleashed beyond human control, till it has become impossible for any nation to escape its tragic results. Before the war began in overt acts of violence, many prayed, "If it be possible, let this pass." People everywhere were praying for the prevention of all the suffering that war entails. We recall the promises of President Wilson prior to the First World War, and of President Roosevelt before this one, that our sons would not be sent overseas to fight and die away from the homeland. All these promises were vain. Wilson was elected because he kept us out of the war, but the war came. In spite of the promises of President Roosevelt, this war came. The door to peace was closed at Pearl Harbor; the cup did not pass from us, the cup we must now drink. This war, too, is the woe that has come into the world, to all nations, the Allied nations and the Axis powers, because of multiplied offenses. We are all now suffering from the working out of the remote and immediate causes and forces that have made this war a global disaster. There is no escape from total warfare when once it has begun. It overshadows and envelops all, civilians and combatants, conscientious objectors and willing participants, by whatever name they may be classified.

The supreme tragedy of war is that due to our intimate human relations, the suffering falls on both innocent and guilty. A few guilty aggressors may start a world war, as in this case, and the whole human family suffers. Yet, out of such vicarious suffering may come the redemption of mankind. The cross is the symbol of redemption because it represents the power of vicarious sacrifice, the infinite love of a suffering God. Jesus saw beyond the cross to the redemption of all men; so we must see beyond the world's suffering what Lincoln saw, "a just and lasting peace."

WHAT WE ARE FIGHTING FOR

We should remember as a nation that we are fighting not only for a military victory but for democratic ideals that shall last far beyond the armistice. Speaking before a special assembly of the British Parliament, Field Marshal Jan Christian Smuts of South Africa challenged the United Nations to win the peace as well as the war. Beginning with the Atlantic Charter with its eight points and the United Nations' comm ment to the four freedoms, he pointed beyond the c flict to a new international order. Military vict without a constructive peace program for the wo makes the finish of the war just a temporary cessat of conflict, a breathing spell until another war cla as its victims a new generation. We do not w another peace like that of 1918. That was a peace exhaustion and suppressed conflict. The need of w ning the war is evident, but the need of winning peace is even more urgent. It will take the educat of public opinion, a revision of the textbooks that c dren and young people read, the reconciling of dif ences of race, religion and color; but all this can done, if we think and pray earnestly, and work w complete consecration to the cause of a perman peace.

With all the alleged new orders that are to be ba on military victory alone we can have no sympat because they are anti-Christian, based on brute fo race and national prejudice. There must be a n order for humanity, but it cannot be sustained tyrants, murderers and gangsters. It can be maintai only by those who believe in the dignity of the comm man of all races, and his inalienable rights. We sho have learned in 1918 that a war to end war is possible; it is a stupid absurdity. What we need to l forward to is "a peace to end war." Any other k of conclusion of war ends in futility and imprisons hopelessly in a vicious circle of recurrent outbre from which there is no escape.

THE ANSWER FOR AMERICA

God's will for the individual and the nation is h expressed in the New Testament word "repentanc meaning a thoroughgoing change of mind. This cha of the mind-set of the nation is an urgent necess Without repentance there can be no salvation. T best message we have for the nation seeking the v of God can be taken from Paul's speech at Athe "The times of ignorance God overlooked; but now commandeth men that they should everywhere repe inasmuch as he hath appointed a day in which he v judge the world in righteousness by the Man wh he hath ordained." Our repentance must go as d as the need. We must repent of our race prejudice, of the ugly sins that created the nazi regime, result in one of the worst revivals of anti-Semitism in histo We share that guilt, for America suffers from the sa violation of the moral precepts of Jesus and of own Bill of Rights.

As a nation we must fear the judgments of G The American nation was founded on freedom justice for all men and yet we have denied freed to minority groups in our own borders. We m renounce unlimited national sovereignty. Here, we find in America the very thing against which are fighting, the undue exaltation of the state, ri or wrong. Unlimited national sovereignty is a fo of idolatry. America faces a sharp alternative at close of this war: to follow this drift toward tot

nism, or to adhere to the traditional American of life, liberty under law. Our course is plain, but oad ahead is one of renunciation and consecration, "this nation, under God, shall have a new birth of lom, and that government of the people, by the le and for the people shall not perish from the n."

THE SPIRIT OF DESPOTISM

s a free people we must cease to be a house divided nst itself, half slave and half free. Our slavery has new forms, but the spirit of despotism in- ing the denial of human rights is all too common ur own land. We must find a unity among our- es based on freedom, justice, equality and hu- ity; and in this unity of purpose become one nation, visible in the midst of our diversity of classes, races religious bodies. The America of race and class udice and limited opportunity for the common man t be renounced for what Stanley Jones calls "the erica of freedom, of democracy, of faith in the mon man. The symbol of this America is the ue of liberty. The song of this America is, 'My ntry, 'tis of thee, sweet land of liberty.' The lge of allegiance to this America is in the burning ds, 'One nation, indivisible, with liberty and justice all.' That America I love to the depths of my g. Under God it has my complete loyalty."

We may well consecrate ourselves anew today to the l of God so clearly expressed in the New Testament of which there can be no doubt in our mind. That l is the commonwealth of Christ on earth, the King- n of God within and among us here and now. Our entance must issue in a rededication, that the king- ns of this world shall become the Kingdom of our d and of his Christ. The family conception of human race must displace the pagan conception that world is, and will ever remain, a battlefield. The er makes the future hopeless. The former concep- n is well stated by Paul: "God hath made of one od every nation of men to dwell on the face of the th." That makes the earth fair and glorious, both ity of man and a city of God, in the light of which ie nations shall walk and the kings of the earth shall ng their glory into it." This World War that is astating continents and slaughtering millions of nbatants and civilians is a Civil War on a global le, destroying the human race placed here according the will of God to live together in peace and justice, organize and cooperate on the principle of the great- good for the greatest number.

LINCOLN AS A GUIDE TODAY

There were from the beginning, germinal in the nd of Lincoln, the principles that found expression in inaugural address, the Gettysburg speech and the nancipation Proclamation. All these together found climax in the burning convictions of his last message the world and posterity, 80 years ago, March 4, 65. Lincoln bequeathed to us his dream and taught how it may be achieved: "a just and lasting peace ong ourselves and with all nations." A prominent anford University man recently told me that he had a new revised scripture applicable to the present crisis: "Now abideth these three, faith, hope, and clarity; but the greatest of these is clarity." These are times when one feels this great need, for clarity as well as love. When we fully comprehend Lincoln's struggle to understand the meaning of his own age, under his guidance we are better able to serve America and the world.

The perusal of the second inaugural address recently led me to this justifiable paraphrase: "The Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!' If we shall suppose that the present global war is one of these offenses, which in the providence of God must needs come, but which, having continued through his appointed time he now wills to remove, and that he gives to both the Allied nations and the Axis powers this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the enslaved nations shall be sunk, and until every drop of blood unjustly shed by ruthless aggressors shall be paid by another, drawn with the sword; as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all; with firmness in the right, as God gives us to see the right; let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve a just and lasting peace among ourselves and with all nations."

A CALL TO REPENTANCE

For this goal we must struggle and sacrifice as did Lincoln in his time. Our part in achieving a just and lasting peace must be repentance and rededication so thorough and far reaching that in years to come our posterity will call us blessed; that we kept the faith and handed down to them a free America, an America loyal to God, with all lesser loyalties under the control of those Christian principles which alone can make us worthy of a place of moral leadership among the nations. "We have all sinned and come short of the glory of God," is a truth of Scripture we believe is true of our generation.

Writing to his friend, Thurlow Weed, two weeks after his second inaugural, Lincoln made a few comments, now prophetic: "Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny there is a God governing the world. It is a truth I thought needed to be told, and as whatever of humiliation there is in it falls most directly on myself, I thought others might afford for me to tell it."

Here is indeed one who walked humbly before God,

a true high priest in the sanctuary of the nation. Let us consecrate ourselves anew to Lincoln's God—to that justice that knows no boundary lines, to that brotherhood that at last must prevail among us under the sole sovereignty of Almighty God.

Whittier's prayer for the nation is still our own:

We see not, know not; all our way
Is night—with Thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done.

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain,
Be liberty's eternal gain,
Thy will be done.

Strike Thou, the Master, we Thy keys,
The anthem of the destinies!
The minor of thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done.

WE REJECT with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances.

We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story as it is, and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon "The impregnable rock of Holy Scripture."

Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man.

WINSTON CHURCHILL.

WE NEED more than our own sociological bootstraps on which to pull just now, and we have it. God is the most important fact of life. Men are born brothers and until they realize their birthright they cannot be content. It needed no statesman to tell us that the individual has a right to possess his soul and speak his mind and that a human being is more important than any state or economic system. We know there is a beneficent force at work in the universe, and we know too that those who don't cooperate with it may be shattered against it. GRACE LOUCKS ELLIOTT.

THE height of our civilization has been reached not by our assembly lines, our inventions, or any of our great factitious developments, but by the ability of peoples of varying beliefs and of different racial extractions to live side by side here in the United States with mutual understanding, respect and helpfulness.

WENDELL WILLKIE.

The March of the Common People

BY ALBERT EDWARD DAY

THE COMMON PEOPLE are on the mar That is no mere euphemism of politicians. I the most significant phenomenon of our time. recent vice-president coined the phrase "the century the common man." That r be more than a striking phr Whether it is or not depe both on what the common r and the uncommon man do gether or to each other. common man is awake and the move. The uncommon r had better awaken and be himself too.

It was inevitable that movement should take pl For God loves the comr people, else, as Mr. Lincoln s "he would not have made so many of them." Lov the common people as he does, and being at work history as he is, the time had to come when the lov God would finally achieve the common people's aw ening from their lethargy. Thus aroused, the mu tudes were bound to cease their acceptance of the sta quo, abandon their content to be hewers of wood drawers of water, and set their feet upon the roa progress.

IN AMERICA—INEVITABLE

This movement was inevitable, too, as a result what the uncommon man had done for the comr man. In America at least the uncommon man wa democrat. He had a notion of equality. He belie in the common people. He believed in opportunity all, regardless of birth or station. He believed, th fore, in universal education. That education, provi for the common man by the uncommon man, made march of the common people a certainty.

Several years ago I preached in one of Lond most historic churches. That afternoon I was en tained at tea by the minister and his wife. We had cinating conversation, for they were most grac hosts. We were comparing conditions in Britain in America. I may have been overenthusiastic in praise of our American educational system with its schools and its state universities, and the door of op tunity thus opened for every boy and girl in the nat When I finished my glowing account, the minist wife asked discouragingly, "If we educate everyb who will do our dirty work for us?" It was a vincing question to her. It was also a convincing q tion to the leaders and founders of America. But answered: "We'll get the dirty work done someho by machines or otherwise, but we are going to the people an education. That is their right. In o to keep life easy for ourselves we are not going to m life a drudgery for them. We are not going to ha

on of peasants, leaning on their hoes, 'the light in their brains blown out.' We are going to kindle light."

THE COMMON PEOPLE KNOW

s the result of universal literacy the common people v some things of which otherwise they would have ignorant. They know what life may be, for them ell as for the few. They have caught a glimpse of idance. They have a vision of the creative possiies of the machine, in producing goods, in paying ltural wage, in providing bread and beauty, in giv- people homes and leisure to enjoy their homes. y have seen in wartime the machine put to work a gigantic scale. They have seen manpower conled for the common good. They have seen food oned, so that none should starve while others gourdize. They have seen what they themselves are to do become a matter of national importance. y have begun to ask whether wartime necessities not remain peacetime blessings. As Edwin Mark- vividly said, "the tools have begun to think."

hey know now that they are in the majority, and when the majority are organized they can get t they want. That is what labor unions are—an anization of the majority within an industry to de- d and secure what individuals alone could not and and secure. That is what the C.I.O. Political ion Committee is—an organization of the masses make the ballot an effective instrument of their . It does not yet represent a majority, but in the nt election it did wield the balance of power in cal areas. It has given the common man a vision what can be done when he and his fellows unite. ple everywhere sense the possibilities revealed. e week after election the *Los Angeles Union Record* ied a double-column editorial headed, "We Have t Begun to Fight—And How." The editorial went o say: "We organized union labor and little people begin to have our fun, too. We . . . can abolish the ociated Farmers Trust, the Merchants and Manu- urers monopoly . . . by bringing about public owner- of public utilities." (We can secure) "protection inst big and stupid big business aggression and the tinued harassment of little people by the big ple and their racketeering fellow termites . . . They as well know now that organized union labor and little people have just begun to fight."

One swallow does not make a summer but every iased observer knows that we are confronted not the premature flight of a single bird but by a mass ement.

WHAT MAY HAPPEN

When the common people begin to march one of e things may happen. There may be an attempt suppress them. Bullets may fly, or political chican- may be employed. The march, then, becomes a l strife, in which diverse passions are engendered, ional unity is imperiled, the creative forces in the ional life are paralyzed, social disintegration sets in. Or the movement may be betrayed into the hands men who lead it toward the abyss. In Italy and Germany the common people were delivered into the hands of a Mussolini and a Hitler, by business men and financiers who were frightened by the specter of Russian communism. The common people and the business men and the financiers found themselves, in an incredibly short time, in the hell of fascism and nazism. The betrayers were ultimately the betrayed. And the betrayed were doomed and damned.

The third alternative is that people shall be guided in their aspirations, so that their march shall be upward and onward toward a society which shall be the fulfillment and not the frustration of their legitimate dreams, a society in whose blessings all may share. Mr. Harold Laski after a keen analysis of the intellectual error, the moral blindness, the social perversity of communism said: "The answer is not persecution . . . but proof that those who do not share its convictions can scan a horizon not less splendid . . . nor less compelling in the allegiance it involves."

QUESTIONS OF DESTINY

That is the answer. America must find that answer. Can we think, not repressively but creatively, not of betrayals but of keeping "the word of promise to the ear" rather than "breaking it to the hope"?

The people want security. Can we provide a security that does not, as Governor Warren says our present pension system does, "put a penalty on thrift and a premium on improvidence"; a security that does not take away our freedom by extending the authority of the state into our most private affairs, and make of our state officials pernicious meddlers, instead of servants of the common weal?

The people want a fair share of the wealth they help to produce. Can we devise a system of universal distribution, that at the same time will encourage economy and industry and preserve the undoubted values of private property?

The people have tasted the joys of cooperation. Can we build a cooperative society that will at the same time maintain the necessary stimulus of competition?

The people have had a tantalizing glimpse of the creative possibilities of leisure. Can we provide opportunities for leisure that at the same time contribute to the dignity of labor and keep alive an awareness of the necessity of hard work, not merely as a means of livelihood but as a maker of life?

Can we have material abundance without materialism? Security without slavery? Common welfare without communism? Leisure without laziness? Can we beat the devils of fascism and revolution at their own game?

History has shown over and over again that the common people will respond to the leadership of a creative minority. The task of America is to develop that creative minority, in business, in politics, in education, in religion. If we can we are safe.

But history also has declared over and over again that if the minority ceases to be creative, degenerates into mere dominance and attempts to maintain its position by threats and chicanery, the masses will recede. There will be a schism in the soul of society. If busi-

ness men become obstructionists, and labor leaders racketeers, and politicians mere diehards, and educators obtuse conservators of the past, and churchmen unctuous defenders of the status quo, then the common people will repudiate them all and begin to hunt for leaders who lead, for thinkers who think, for men whose eyes are on the day after tomorrow.

The hope of America is not in negation but in affirmation: not in mere opposition to policies that are economically and politically and morally unsound, but in the creation of policies which reality will support; not in the vociferous repudiation of false gods but in the worship and service of the true God.

OUR FOUR-YEAR CRUSADE

That is one reason why our church has announced a four-year crusade. We know that America has come to a crisis. We know that we must not merely win a war, or take care of the domestic chaos engendered by war. We must also release upon America that creative spirit which comes only from a Christlike God, and from the disciplines and inspirations of fellowship with him. We cannot forget the testimony of history that it was the evangelical revival under John Wesley which saved England from the horror of the French Revolution. The most certain guarantee that the common people shall arrive, via the peaceful evolution of our industrial society, is that America shall have a spiritual renaissance which shall make us all aware of the nature of the good life and bring us into living fellowship with the Author of all good.

God has all the answers. America can have some of the answers if here and there men and women will turn

> From the political pied pipers whose music
> is heard throughout the land,
> From the economic witch-doctors whose nostrums
> can only intensify our ills,
> From the high priests of materialism and the low
> priests of bohemianism and "hoodlumism,"
> From the demagogues who promise anything
> for a vote,

and will turn to God and march forward with God!

This is no promise of infallibility for anybody. It is the assurance of creativity, where it is needed to solve our present insoluble problems, and to provide a leadership to which the American people will respond. God is light and will banish our darkness if we give him a chance. God is Creative Spirit. If we will pay the price, in moral discipline and in the communion of prayer, of fellowship with him, our spirits will receive these vitalities and insights which will make us socially creative.

> Upon us of the great today
> Have all the ages come:
> Before the pleadings of the world
> Shall we stand helpless, dumb?
>
> O Christ of God, O Son of Man,
> Awake us from our dreams
> Of ancient good and partial truth
> To trust tomorrow's gleams.

Segregation or Brotherhood?

By Howard Ray Carey

And he spake this parable unto certain u trusted in themselves that they were righteous, despised others. Luke 18:9.

IN THIS striking word picture Jesus holds up fore us two men who were at the opposite end the social and religious ladder in his day. The Pha was at the top. He was a church leader. He care

kept all the rules of religion very strictly observed the bath. He attended "chu with careful regularity. fasted twice each week— without eating for the sak his religion. He scrupulo tithed everything he got. was looked upon as the li incarnation of all that was g

The publican was just opposite. He was at the bo of the ladder in many resp He had hired out as an empl of the "Axis powers" of his day; a representativ the "revenue department" of the Roman empire. P ably, therefore, he wasn't in the habit of fasting tithing, or keeping the Sabbath strictly, or atten church regularly, even though he was there on occasion.

Now we know that Christ approved of fas keeping the Sabbath, attending church and tithing, he did far more than all this himself. So we m well think the Pharisee would win his approval h and the publican's stand condemned. But just opposite is the case. For of far more importance all these virtues of the Pharisee or faults of the lican, there stand out three things for which the Ph see stands accused in the eyes of Christ and of hist

PRIDE AND UNBROTHERLINESS

First, his haughty pride. He was so busy pat himself on the back that, although he may not broken his arm, he broke his reputation in the eye Jesus, and of oncoming generations. He was so t oughly convinced of his own righteousness that became afflicted with one of the worst diseases know blindness to his own sins. Second, he unwittingly himself off from the divine resources of Godly liv For he trusted in himself instead of God. He wa tightly encased in the little world of his own good that the larger world of God's spirit of love was known to him. Third, he cut himself off from o men. He despised others. In a most unbrotherly tude, he drew his circle of brotherhood too small.

Over against these unlovely traits, we see in publican the opposite qualities, for which he wins word of approbation from Christ. His humilit shown in the fact that he stood afar off, and "w

so much as lift up his eyes unto heaven." He gnized his own sin, thus displaying that first isite for getting right with God and man, honesty himself. He gives evidence, too, that he was ning to trust in God instead of himself. Recogniz- his need and the power of God to help, he was be- ing to come to that all-sufficient source of help ch is available to anyone who brings all his sin burden to God. And third, instead of indulging hat favorite pastime of all ages, despising others, turned his criticism on himself. He was honest ugh to despise those things within himself which e unworthy.

OUR OWN SITUATION TODAY

Ve see these three saving graces of the sinful publi- as looming pretty large over against the deadly deadening sins of the blind Pharisee. We get the t. We understand the parable pretty well as far esus' day is concerned, and as applied to the Phari- and the publican of the first century. And we accept teaching—for them.

But do we get its punch for today and for our- es? Have we considered how near we stand to Pharisee, who in spite of his righteousness stood ty in the eyes of Christ? Let us consider a few of similarities.

First of all, pride. How seldom are we as honest he publican with ourselves! To see our sins in their ring ugliness and earnestly pray, "God, be merciful me, a sinner." We hear people praying "Lord, if re is anything in our lives that is not right, please give." If there is anything in our lives that is not t—are we assuming there may not be? Where is sense of sin? Does not this attitude put us pretty se to the Pharisee? Thanking God that we are not other men, extortioners, unjust, adulterers, or as se Germans and Japanese, or even as these Jews Negroes in our own land! Do we not, like the arisee, in spite of all our vaunted trust in God, trust our own righteousness instead? In the fact that we erve the Lord's day, support the church generously, end services regularly, sing in the choir, teach in church school, work in the men's brotherhood or man's society. Does not the busy whirl of our own le world shut us off from that larger world which us described as the Kingdom of God? Jesus com- nded the little child, who was open-minded, trustful, chable. Do we have those childlike qualities? Are thus open to God?

SMALL CIRCLES OF 'BROTHERHOOD'

Finally, do we not despise others? Here is the reme test. Here the Pharisee failed most dismally. drew his circle of brotherhood so pitifully small. hom did he shut out? First, the gentiles—"those ntile dogs." Second, women. They were inferior. approved the sanctions for easily divorcing them, t not granting them the privilege of themselves ob- ning divorce. They were inferior in temple rights d other religious rights. They did not belong to his cle. Third, those who did not keep the rules of religion as he did. Christ teaches brotherhood for all, including the unworthy, the ungrateful, the lowliest, the neediest. Do we stand nearer Christ, or that Pharisee?

Well, whom do we despise and shut out of our circles? First, we are inclined to shut out all Jews. Oh, not quite—we may accept those converted to Christianity. But so did the Pharisee accept the gentiles who had been converted to Judaism. So that puts us right down his alley. Second, all foreigners. Oh, we do not say they cannot be Christians. No, but the fact that they are banned from our brotherhood is shown by our dislike of having them in our neighborhoods, playing with our children, attending our churches, eating in our homes. Our unbrotherliness is shown by the names we call them—Huns, Waps, Dagoes, Kikes, Hunkies! Have we forgotten Christ's dictum: "Inasmuch as ye have done it unto one of the least of these my brethren. . . ."? Third, we so often exclude those of other faiths, such as Moslems, Buddhists, Hindus. I have heard more criticism of Gandhi because of the fact that he does not accept our label of Christianity than for anything else he has done. He honors our Christ more by his life and teaching than do most of us, yet so often we draw a circle which shuts him out. Yes, all these above named classes are shut out of the circle of so many gentile, white, American Protestants. But there is one more large class shut out—those who are not of our race. Maybe we think we do not despise them. But let us apply the test given here in the Bible. Let us be really biblical.

THANKING GOD—'NOT AS OTHER RACES'

Remember, this parable was spoken to and for those who stand and thank God they are not as other men. How often do we thank God we are not like the Indians, Chinese, Japanese and the Negroes!

On this count I regret to admit that in some measure I stand guilty. At a youth institute I shared a room and a bed and a week of choice fellowship with an outstanding member of the Negro race. I coveted his winsome qualities and Christlike spirit. But when I asked myself if I would be willing to take his dark skin and Negroid characteristics along with his personality—in case I were able to change places or become like him—I drew back. "Not that far," my inner self said. I fear that pride of race is not yet dead in me.

We may be quite confident that we do not despise them and think we fulfill our obligation if we do not outwardly or directly do them any dirt—just remain aloof. How does this stack up in the light of the gospel of him who said, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. Depart from me"? No other charge is brought against them. No accusation of "sins of commission." They just neglected to do what they should have done. Therefore they must depart from the divine presence.

There was a man over 1,900 years ago who wanted nothing to do with that One who stood for freedom and equality of opportunity for all. Pilate washed his hands of the blood of Christ; wanted nothing to do with it, with him, with the unjust charges brought

against him. But through the perspective of history it is seen that he had everything to do with it. Because he was in power, and tried to do nothing but wash his hands, he stands condemned in the eyes of humanity and of God. We sit in Pilate's seat today, for we represent the majority group—the group in power in America today. Shall we do nothing?

BOUGHT WITH A PRICE

Christ shed his blood for us—we are bought with that terrific price. What an obligation that places upon us! He shed his blood also for the black man. As we wash our hands in the water of irresponsibility, are they clean, or stained with that divine blood? We say: "Someone else brought the Negro here. Someone else fastened the chains upon him. Someone else raised the barriers, proclaiming him not good enough to eat in our restaurants, sleep in our hotels, live in our neighborhoods and attend our churches. We are not responsible." By that standard, neither was Pilate responsible. He brought no charges against Jesus, nor did he want anything to do with them. "Someone else did it."

Yes, we sit in Pilate's judgment hall today—in his very seat. For we are the group which has the power to do something about the injustices if we will. We wash our hands. But are we cleansing them or dipping them in the blood of Christ?

I slept, I dreamed, I seemed
To climb a hard, ascending track,
And just behind me labored one
Whose skin was black.
I pitied him, but hour by hour
He gained upon my path.
He stood beside me; stood upright!
And then I turned in wrath.
"Go back," I cried, "what right
Have you to stand beside me here?"
I paused, struck dumb with fear;
For lo, the black man was not here.
But Christ stood in his place.
And oh! the pain, the pain, the pain
That looked from that dear face.

I experienced something of the meaning expressed in those lines recently when I read in *Fellowship* magazine the article entitled "The Will to Segregation" by Howard Thurman, dean of Howard University. I quote from it in the following paragraphs:

CAUSES OF CONFLICT

He starts out by showing the effects of the war on the Negro. Usually a citizen, second class, in wartime all his talent, his manpower, his money are in demand to support the national cause. When this brings him a new sense of worth, quite naturally he builds up defenses against dropping back into his former role of citizen, second class. But the policy of the white is radically opposed to such a program. "The argument runs: Negroes do not know what to do with their new sense of significance. They are flippant, arrogant, bigoted, overbearing. Therefore, they must be curbed, held in check, so that when the war is over they may drop quickly back into their prewar secondary ci status." *No wonder we have conflict!*

Dr. Thurman declares that we must relax the of segregation which has been the American polic handling the Negro minority—in business, ch state, schools, living zones, etc. Segregation does mean a just and equitable separateness—fair to groups. The onesidedness of it all is seen in the fact it is imposed and controlled by the majority group grants only inferior and undesirable conditions equipment to the Negro minority. Our freedom i restrained by making their living zones, train ac modations, restaurants and hotels closed to us. their freedom is decidedly curtailed by making al many of our facilities in these lines closed to t The greatest denial of brotherhood lies in the that we set the limits and impose the inferior st

EFFECTS OF SEGREGATION

The psychological effects of segregation are see be the critical issue. For it "dramatizes a stigma becomes a badge of inferiority. A group segreg systematically over a period of many genera experiences a decided undermining of self-respect. we can be imaginative enough to put ourselves in place, we can see how, for the sensitive, this w provide a source of constant resentment, diseasing sonality and undermining mental health. A se terrible result is the great fear stimulated, bec they become the "tethered goat of society," on w to dump revenge, frustrations and bitterness w originated far from their world. This fear of vio is not mere fear of death, but fear of "dying in del conditions, like a dog in an alley, or a rat in a gu To be killed by other men without benefit of pu or great cause is to die ignobly and in shame. last thread of dignity and worthfulness is stri from personality, and death under such conditio sordid, nasty, ghoulish."

No one can grasp the injury to personality w is involved. "To be denied freedom of mover freedom of participation in the common life, have the ground of personality value seriously shak Most of us have not realized that we have been d these things to millions of our brothers. Is it wonder that when they are temporarily granted of the advantages of first class citizenship, their act is to attack segregation?

The effect upon us who belong to the maj group is deadly, too. We so easily come to inte our advantage in circumstances, our superiorit position and numbers, as a real superiority of and spirit and worth. This breeds the false pri the Pharisee. At the same time our teaching of bro hood, love and equality of opportunity is thwarted blocked every time at the color line. When we our pledge of allegiance to the American flag, ar the republic for which it stands, as a nation of "li and justice for all," do not the conditions whic continue to impose on millions of our Negro cit make hypocrites of every one of us? How dar proclaim liberty and justice for all while we con

deprive millions of our citizens of the right to eat, ep, ride and live where they wish in freedom, in the erty which our Constitution guarantees to them?

Dr. Thurman shows that "unless the will to segre- e is relaxed, there can be no sound basis of hope the fulfillment of the dream of democracy in this of ours."

THE CHURCH HOLDS KEY POSITION

Many are visualizing the church as a logical pioneer breaking down the pattern of segregation. The t reaction of some is the feeling that we are not lty of segregation in our churches. "We have not ed them to stay away." No, but with the pattern segregation which exists all through our life, we effectively segregating them unless we invite them come and actively welcome them. Some church ups with whom I have discussed this matter are even willing to invite one colored congregation to ir church for one stated meeting, let alone open the rs to any who might want to come at any time. ny other groups, however, are glad to do whatever y can in this way to promote interracial fellowship. The question naturally arises, "Do they want to ne to our churches? They have churches of their n to go to." Probably most of them do not want come. If we were to open wide the doors to all d's children of all races at all times and thus make nown, perhaps we would have no great influx. But least we would be stepping down from the place of Pharisee, and ceasing to point the finger of inferior- accusation at them.

THREE ACUTE QUESTIONS

From Howard Thurman's article, three great ques- ns keep burning themselves into my conscience. I st pass them on to you, in the hope that they will rn themselves into your mind and conscience until ether we can find the Christlike answer. First, at do we mean by brotherhood when we continue practice of segregated churches? Second, how can expect more of the state, of the body politic, of in- try, than of the church? And third, how can we ch love from behind the great high walls of separa- n?

Let us bring these questions and the sins which race has committed against the Negro race before d, seek his solution, and pray, "God, be merciful to a sinner." I ask it in the name of Abraham Lin- n, who warned us that this country could not con- ue to exist "half slave and half free."

I ask it in the name of Booker T. Washington, o pointed out that there is no way to keep a man a race down in the gutter without staying down re with him yourself.

I ask it in the name of Albert Schweitzer, who left of the most brilliant musical careers in the world take up the study of medicine and undergo untold dships as a pioneering medical missionary to Africa, ing that he did it to help atone for the sins his race committed against the Negro race.

I ask it in the name of every American citizen of gro blood who is today being denied full freedom and equality with us in industry, in living quarters, in the armed forces, in our churches.

I ask it in the name of him who "spake this parable unto certain which trusted in themselves, that they were righteous and despised others." I ask it in his name who said, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me. . . . Depart from me, ye cursed, into everlasting fire." I ask it in his name, for he it is who teaches us to step down from all our proud pedestals of pride and superiority; teaches us to look within the deep recesses of our souls, and fearlessly face all the demons which dance there; teaches us to humble ourselves before the Father of all, as the one who is able to cast out those demons, and make all things new; teaches us humbly to pray, "God, be merciful to me, a sinner."

'The Acceptable Year'

By William R. Moody

. . . to preach the acceptable year of the Lord. Luke 4:19.

JESUS used this text. He used it in a sermon which he preached in his own town, Nazareth, on a certain Sabbath day. The leader of the synagogue had asked him to speak. He came forward, opened the book, turned to that portion attributed to the prophet Isaiah, and selected his text. He did not invent the phrase. He took it from the ancient writings. He appropriated it. He assumed it for himself and for his church. Isaiah wrote it: Jesus quoted it. Then with dramatic emphasis he closed the book, and said to those tense listeners, "This day is this scripture fulfilled in your ears."

It was as if someone had said: "Jesus of Nazareth, what do you stand for? What is your creed in regard to your fellow man?" To that question he answered with the ancient words of prophecy: "The Spirit of the Lord God is upon me; because he hath anointed me to preach Good News to the poor; he hath sent me to heal the brokenhearted; to preach deliverance to the captives, and the recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."

THE 'PLATFORM' OF JESUS

"This day is this Scripture fulfilled in your ears!"

So this "creed," this "platform" which Jesus assumed for the new church he was founding, had its roots deep in the past. It was not new. It was old—as old as the will of God for man. The only new thing in it was his personality, the breadth of his vision, the depth of his consecration.

Let me see if I can illustrate that for you. Once a

small boy picked up a stone on his father's farm in South Africa, and threw it at a bird. It fell at the feet of a man who was passing by on the road, and he stooped quickly and picked it up and put it in his pocket. For in that moment he had seen what the boy who threw it did not know. When that stone had been cut and polished, all its inner fires burst forth. It was a diamond—one of the finest in the world.

That is what the Lord Jesus, with his vision, his power, did for this jewel of ancient prophecy: He saw in it an inner glory which the first possessors could not see.

Because this "creed," this "platform" which the Lord Jesus thus took unto himself and for his church, is rooted in the past, much of its force is lost upon you if you do not know its history. To whom were these words directed by the prophet who wrote them? They were written to encourage the Jews in exile.

Here were people who had suffered bitterly through a desperate and cruel war. Every single one of them had felt it to the heart. They had lost their property. They had lost their loved ones—every one of them had lost somebody. They had lost their country. Here were "the poor"! Here were "the brokenhearted"! Here were "the captives"! Here was the king of Judah, whose sons had been slain before his eyes, and who had then been blinded with a red-hot iron. Here are "the bruised" who are to be set at liberty.

'GOD'S RICHES—FOR THESE POOR'

And whose is the word that is to set them free? Is it the word of the prophet? Is he to speak for himself to these brokenhearted people? Is it the word of the Jewish nation? No! It is the Word of God! It is God's riches, for these poor. It is God's healing. It is God's deliverance. The Spirit of the Lord God is upon the prophet, so that he may preach God's acceptable year!

Time had already begun to heal the shattered fortunes of the Jewish people when this prophecy began to be circulated among them in the land of exile. Two generations had passed since the destruction of Jerusalem. Time had begun to heal their physical wounds, but time had only made their spiritual wounds worse. The Jewish people were losing their faith in God. They were losing hope. They were losing their cohesion as a nation. They were about to be swallowed up by the pagan world. There are the poor, not because they lack money—although they may lack it—but because they lack faith! These are the brokenhearted, not just because they have lost a loved one, but because they have begun to lose faith in those ideals for which that loved one died. These are the blind, not because they have been deprived of their physical eyes, but because they can no longer see with the eyes of the soul.

Now consider: In the prophet's mind there were two sides to this: what had been lost—*physically* lost—was to be restored as a free gift from God when *faith,* and *justice,* and *righteousness* had first been restored. The one was absolutely dependent upon the other. That was what Isaiah meant by "the acceptable y of the Lord." And that was what Jesus took up himself. And he took it upon himself, not just Judah, but for mankind.

When Jesus came into the world, mankind was be crushed by a military and economic despotism. T two, almost of necessity, go hand in hand.

CAPTIVES UNDER IMPERIALISM

Whatever good points the Roman empire had—a it had its good points—they were overwhelmed in misery and hopelessness of the masses of mankind, vast majority of whom were slaves, with no civil rig worth mentioning, or poor tenants treated worse th slaves, or little shopkeepers and small traders hounc by a tax-hungry government, or the dispossessed of great cities, idle, vicious, pushing into the amphitheat to see other poor slaves, called gladiators, hack ea other to pieces for their amusement, then pushing again to stand in a government breadline for a dole food. Bread and circuses! These were the poor whom Jesus came with Good News of liberation; th were the brokenhearted; these were the captives; th were the blind; these were the bruised.

With what inexpressible longing these poor ploited masses looked for something better, you n imagine—something with hope in it, something wh would give meaning to their lives, something to g them a reason for living. That is why the Good Ne which Jesus came to preach swept across the Rom empire in that day.

And it was not only the oppressed, the forsak who were looking for a Savior. Many who w wealthy, who had fought their way to the top, t no pleasure in life, and were filled with a deep a melancholy skepticism. They could see no future themselves; could not imagine why they had strugg so hard, and had fought so bitterly for success. Th were as hungry as the slaves who served them something to give a meaning to life, for something give them a reason for living. The bitter competit through which they had fought their way to the was ready at the first slip to devour them. These were "the poor" to whom Jesus came. These too w "the captives." These too were "the blind," who w to receive their sight.

CAST OUT BY HIS OWN

But—though they longed for his coming with d perate longing—when Jesus the Savior came, thousa of them, rich and poor, refused to receive him. M than that, they crucified him. Why?

Let us turn back to the original prophecy, wh Jesus took for his platform. For whom was prophecy written? It was written for the Jews exile. And how did they interpret it? They in preted it to mean a restored kingdom in Judah. those who had lost their property, there would be ot property, and better. For those who had lost lo ones, there would be new sons and daughters i restored and happy land. Israel's king—not the sa one, to be sure, but a son of David—would once m

ok out through proud eyes, unblemished by the hot d searing iron. Jerusalem would be an empire city—d that was what they thought God promised!

So they came back to Judah, and established a pale adow of the ancient Jewish state. From its first oment it was filled with the same corruption, the me greediness, the same lust for power, the same inding of the faces of the poor, which, in the first stance, had caused God to wipe Jerusalem clean, a man wipes a dish, wiping it and turning it upside own.

Even the Jews themselves saw this. But they would ot give up their dream of physical, earthly paradise. they simply pushed the whole thing into the indefite future.

"All right," they said, "this is not it. We can see at. But it is coming, nevertheless!"

STILL LOOKING FOR THE 'KINGDOM'

And they are still looking for it. Just a short while go a Jewish convention, here in America, voted nanimously for the establishment of a Jewish national ate in Palestine. And we are looking for it, too, after ir fashion. We have recently had a conference at umbarton Oaks.

But Jesus came and said: "You do not have to look r it any more. The kingdom is here, if you will reive it. This day is this scripture fulfilled in your rs." Mark that! *"This day* is this scripture fulfilled your ears." *Now!*

And they look at him, and say: "What do you ean? Are you crazy? Where is your army? Where re your lances? Where is your money?" And they row him out of their synagogue. And a few months ter he is crucified in Jerusalem. They wanted a Jewh state, and Jesus would not give it to them. So they jected him.

Now look beyond Judea. Those millions of slaves, ose little shopkeepers, those thousands in the ratarrens of the cities—what do they want? Do they ant, more than anything else in life, to do God's will? re they seeking "God's acceptable year"? No! They ant to be like the rich men, whom they envy. They ant a big house, and slaves. They think that would re the aching heart, and set the captives free! They ant Jesus to give them *man's* acceptable year, not od's.

OUR MODERN PILATES

And the rich man, whose appetite is jaded beyond elling—who is weary with the struggle, yet cannot uit it—what does he want? Well, first he wants seurity in his possessions. He wants to be sure that meone will not come along and take away from him hat he has accumulated. He wants to be sure that he next government upheaval will not engulf him. nd, beyond that, he wants a new edge to his appetite.

Pilate was one of them—Pilate with Jesus standing efore him; Pilate, the descendant of a manumitted ave, risen through scheming subservience to men in ower to a place of power himself, now rich through very kind of corruption and graft, and afraid someone will take his money away from him. And Jesus says to him, "I tell you the truth." "What is truth?" asked jesting Pilate, and would not stay for an answer.

None of them are looking for what Jesus has to offer. They are looking for *man's* acceptable year, not God's! And Jesus will not give it to them. That is why they throw him out, and crucify him!

GOD'S ACCEPTABLE YEAR

But there, into that world that has denied him, that crucified him—into that world, needy and broken-hearted and blind—into that world, soul-sick and longing for betterment, and seeking for it where no betterment is—into that world Jesus' army is moving, unobtrusive, and at first so few in numbers that you would hardly know they were there.

Over the highways of the empire they come, into the streets and lanes of its cities—men and women; some of them limited, some of them downright dull, not all of them poor in this world's goods, some of them comfortably well off, a few of them wealthy; but all of them with one thing in common, one thing that makes them different—*all* of them seeking not man's peace, but God's!

They were not trying to shove it off into some distant future. All of them, with all the earnestness and all the light that was in them, trying to do what God wanted them to do, and to do it now! That consecrates the life of the poor man, and blesses his work. That makes the rich man God's steward for the power that has been entrusted to him—to seek God's acceptable year, and to seek it now! That is what Jesus meant when he said, "This day is this scripture fulfilled in your ears!" Not that it has all been done—of course not! But that a beginning has been made at last through which it can be done, is being done.

The New Age begins—when we start looking to Jesus. God's acceptable year, beginning today, beginning with me!

THE supreme responsibility of the disciples of Jesus is the task of reconciliation. The imperative emphasis in this ministry is within the antagonisms of human life. Antagonisms arise not because one side is entirely right and the other entirely wrong, but because there is a right on both sides.

Our problem is not to destroy antagonisms but to transcend and transform them. It is possible to get together, rise above, or pass through them into a higher, nobler unity.

RAYMOND C. BROOKS.

THE prospects of the gospel might be better if the average town had in place of a few thousand church members now listed a few dozen Christians who are not in the least apologetic and who are willing to make the spread of the gospel their first interest.

D. ELTON TRUEBLOOD.

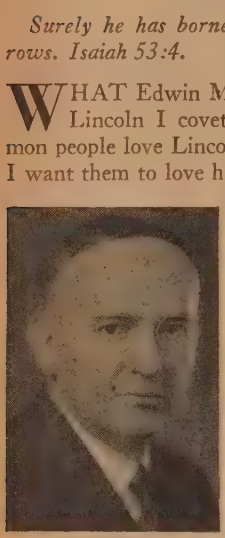
THIS is the time when only the dreamers will turn out to be practical men. LEWIS MUMFORD.

Jesus a Real Person

By Orva Lee Ice

Surely he has borne our griefs and carried our sorrows. Isaiah 53:4.

WHAT Edwin Markham has said about Abraham Lincoln I covet for Jesus Christ. As the common people love Lincoln, so I want them to love Jesus. I want them to love him not because of something that was done for him; I want them to love him for himself alone.



Men despair of Jesus because he has been made too unearthly. He does not belong to them. He has been betrayed by the house of his friends who wish to exalt him but have only succeeded in placing him beyond the understanding of the plain people. But "the color of the ground was in him." No one, surely, was more "down to earth" than the Man of Galilee. The record of his life as given in the pages of Holy Scripture supports that statement. He knew

> the heart of common man,
> Scanned all its secret pages stained with tears,
> Saw all the guile, saw all the piteous pain;
> And yet could keep the smile about his lips,
> Love and forgive, see all and pardon all;
> His only fault, the fault that some of old
> Laid even on God—that he was ever wont
> To bend the law to let his mercy out.

Mr. Markham says all that about Lincoln and I hold that this also characterizes our Lord.

Make Jesus an angel and men will wonder at him but they will not love him. Make him the Son of man and the little children will swarm about his knees, youth will enlist to carry his cross, adults will feel the warmth of his understanding, and the aged find, "when other helpers fail and comforts flee," he will be the help of their helplessness. Make him a man's man and no preacher will have to admonish men to know the Lord, for all will know the Lord from the least to the greatest.

HE KNEW AND LIKED PEOPLE

Jesus was a real person. He lived where the people lived: with the man who ploughed the field, with the sower who went forth to sow, with the fishers by Galilee, with the wives who drew the water, kneaded the bread, with the children in the market place. He knew the crafty priest, the cunning politician, the Magdalene, the publican and the sinner. He spoke the language of the country. It was a simple speech—no long, involved generalizations beyond understanding. He talked of the corn, the figs, the mustard. He saw the reeds shaken in the wind, the lilies of the valley, the dry grass cast into the oven, the mother hen hovering over her little brood, the dogs under the table, the lightning flash from the east even to the west.

He was no ascetic living in the desert places. He wa no pillared monk twenty-six feet above the passers-b He was no cloistered saint hidden away from th public. He was no merchant of piety, no peddler religion. For him there was no world half secular, ha sacred; no holy time and unholy time. It was "or world." He remembered every day to keep it holy.

OF A LARGE FAMILY—A WORKER

Jesus grew up in a large family—in a family of nin four brothers, at least two sisters, himself and h father and mother. It was a poor family. He learne the experiences of giving and taking. There must enough clothing and food left to clothe James an Joseph and Simon and Judas and the sisters, as well for himself. There were the daily lessons of livi together. No man can grow up in a large family an come out very impractical. Jesus knew plain foo work, self-denial, sicknesses. Then there came the da when his father fell ill and the shop had to be ke running. The day after he shed tears over his dea father he had to step out into the carpenter's sho and take his place as the head of the family.

Jesus was a worker. The hands that were nailed the cross were not soft hands. They were callouse They were hands that had held the ax, plied the adz swung the hammer, bent the ox-bow. He made th tables around which his neighbors visited in the candl light at evening. He made the kneading boards f making the daily bread. He made the oaken che where the linens were kept, the ox-yoke that helpe to plough the corn. He knew how to build houses and h spoke about foundations. It was "a wise man whic built his house upon a rock"; the foolish one "whic built his house upon the sand."

> My Master was a worker
> With daily work to do,
> And he who would be like him
> Must be a worker too.

PRACTICAL SERMONS AND PARABLES

Jesus preached practical sermons. The sermo Jesus preached were of the earth earthy. He did n rely upon words to confuse the people. His first me sage to his home town people had to do with the everyday relationships. He announced to them th he had been sent "to preach the gospel to the poor, heal the brokenhearted, to preach deliverance to th captives and recovering of sight to the blind, to set liberty them that are bruised."

Consider the parables he gave. They were not abo undreamed of things. They were not about theolog doctrines, affairs beyond the head and heart of ma They were about men, money, events, things. "A ce tain man had two sons." "A certain man was goi down from Jerusalem to Jericho and fell amon thieves." A certain man was ploughing in a field; certain woman and two measures of meal; a certa man and his vineyard; a certain shepherd and an hu dred sheep; a certain rich man; a certain poor ma He gave twenty-nine parables and more than half them dealt with stewardship and money and its u

nd misuse. It was said about him and his sermons that he common people heard him gladly. "The color of he ground was in him," and in the sermons he gave.

JESUS WAS 'FOLKS'

Jesus lived among the people. As he preached on he level of the common people so he lived on their evel. He was "folks." He went to weddings. He sat vith them and enjoyed their feasts. He went fishing vith them. He walked in the fields. He visited with he neighbors. He spoke with every man, bond and ree, rich and poor, Jew and Greek; by the wellside, in he fields, in the market place. To him the people vere important. They were not to be sacrificed to greed; they were not to be pawns in political malprac-ice; they were not to be exploited in religious rites.

Jesus was a man among men. He grew up in a arge family; knew the sweat of toil; made his sermons practical and lived among the people. Do his ministers hink to do him honor by placing him beyond the each and grasp of man's understanding and attain-nent? Do the teachers of religion hope that he will e enthusiastically received, that every knee shall bow nd every tongue confess him Lord, by presenting him vith pomp and ceremony, in satin and gold? They ave deceived themselves and betrayed the Lord.

Let him remain the Son of man. He needs no em-roidery, no halo to keep his dignity. Trappings are a hame to him. He makes no pretense. He lives where he people live. He

> . . . gives as freely to the shrinking flower
> As to the great oak flaring to the wind.

Thinking men have resented taking the Lord away rom his own. None more violently than Carl Sand-burg in a very sharp philippic entitled, "To a Con-emporary Bunkshooter," which closes:

> I've been in this suburb of Jerusalem they call
> Golgotha, where they nailed Him, and I know,
> if the story is straight, it was real blood that
> ran from his hands and the nail holes.

Jesus was a real person. He lived as a man. He knew man. He knows me. I am glad of that. He belongs to my people; to my family; to me! I find warmth in my heart. I have hope.

Now the text stands out more clearly, more truly real: "Surely he has borne our griefs and carried our sorrows."

THE Christian young people of this nation have per-haps the greatest responsibility ever put upon the shoulders of a generation. If they are to be equal to their high hope for themselves and for the hopes of the world, they must be carefully nurtured in their faith, given the spiritual and mental weapons with which to fight for the cause of right and good. They have the right to know the truth of God, the strength of faith! They have the right to become truly educated—in spirit as in mind. They must have these if they are to attain the stature of leadership which the world's problems demand. JAMES L. KRAFT.

The Spiritual Underground

BY ABRAHAM J. FELDMAN

EVERY great social experience produces a new terminology. New words are coined to express and describe the new experiences. Sometimes old words are given a new significance. Such words often become slogans which symbolize the philosophy of a movement. For instance, in the French Revolution the words "Liberty, Equality, Fraternity" became a beacon for unnumbered multitudes. They became symbols of ideas.

Sometimes these words summarize and are graphically descriptive of the hopes and longings of masses of people. In all cases, the new words or the old words in their new meanings widen the scope of human reasoning. They become new tools with which we reason.

One of these words, not new but used in a new meaning, is the word "underground." To the English the word underground means a subway. I have the impression that the Russian word for subway also means "underground," and our own word "subway" conveys the same description.

'UNDERGROUND' A WORD OF HOPE

But under the stress of the present world catastrophe this word "underground" has acquired a new meaning. It stands not only as a symbol of the means of speedy transportation, but indicates also a heroic and dangerous mode of life on the part of people who refuse to submit to evil or to surrender to tyranny—people who refuse to acknowledge the triumph of arrogance and wickedness. The "underground" in this war has come to connote the undying hope of peoples—hope for freedom, for the decencies of life, for the integrity of individuals and nations, for human brotherhood.

It is a graphic word. "Above ground" we have the Storm Troopers, the Gestapo, the arrogant conqueror, the unscrupulous aggressor; "above ground" we behold the strutting, heartless, bestialized Germans; "above ground" we witness new levels of degradation, both of victor and of victims. But—*underground* there is a ferment of peoples who do not surrender, people who toil and scheme and organize, people who prepare the way and the means to end the degradation and to restore men to the dignity of humanity and nations to creative living.

Thus the "underground" has become a symbol of a disciplined host, risking all that men can risk in the faith and conviction that the last word has not yet been spoken, the last act has not yet been performed, the final victory has not yet been won. The underground

is the visible symbol of the old scriptural words, "Weeping may tarry for the night but joy cometh in the morning."

The "underground" of France, of Belgium, of Holland and other countries is expressive of something within human society which denies the reality and the permanence of wickedness, and this "something" is not just a momentary manifestation born of this war; it is a permanent attribute of mankind, of man spiritual and man Godlike.

A PERENNIAL FORCE

History bears testimony to the fact that the underground (under different labels, bearing different designations) is a perennial force. All through the ages there has been an "underground."

Abraham with his new faith in the invisible God, standing alone in a world of idolatry, was the progenitor of the spiritual underground. Moses, awakening to the evil of slavery and preparing for the day of his enslaved people's liberation, was a leader of the underground. Each one of the prophets of Israel—Elijah at Mount Carmel, Amos at Bethel denouncing the economic and social corruptions of his day, Jeremiah at Jerusalem—was the spokesman of that underground which refused to accept and condone existing evils either as satisfactory or as inevitable. Isaiah's vision of a warless age at a time when war was a normal form of national policy was the challenge of the spiritual underground which rejected the concept of war as either ideal or desirable.

So were the Maccabees leaders of the spiritual underground which refused to yield the right of spiritual self-determination. When Palestine was conquered by the Romans in the year 70, when Jerusalem was sacked and the Temple, the pride of Israel's religious life, was laid in ruins—the rabbis of that day became an "underground" force which refused to accept the verdict of Roman power as final.

The Jews of the ghettoes of the world, in all ages and lands, were and are part of the spiritual underground which refused and refuses to accept or even to recognize the victories of the vulgarians as permanent.

In the catacombs of Rome there was an "underground." Thomas Hooker and his band were part of that underground. The American revolutionaries, meeting in secret conclave, planning, scheming, organizing, were of the underground. The Abolitionists were part of the eternal underground. And the dreamers who in every age and generation protected and shielded the twin lights of hope and faith in the ultimate triumph of justice, peace, brotherhood, righteousness, were and are part of this continuing, deathless fraternity of the eternal, spiritual underground with whom is the promise of the better world of tomorrow.

AN ETERNAL SPIRIT-FLAME

You see—there is an eternal, inextinguishable flame burning in the souls of men. There is an indestructible yearning in the hearts of men which feeds the daring hope for the ultimate triumph of the divine in man. There is that within mankind which proclaims over and over again that oppression, deprivation, enforce homelessness, starvation, serfdom in any form, are no in the divine plan. These are sins. They are wrong They are wicked. And always there have been, as ther are today, those heroic spirits who tend this flame an nourish the hope that these sins shall be atoned for an eliminated, and that freedom, justice, opportunity, th God-given rights of man, shall prevail.

The ministers of this flame are usually of the "under ground", and are the heroic challengers of the estab lished order. Occasionally they emerge and when the do we have revolutions; and when those revolution succeed we have following them periods of progress an growth, of civilization on the march. Sometimes afte such periods there come times when peoples becom careless, when they "wax fat and kick," and the cycl begins over again. But to the glory of man be it sai that always there are those who eagerly become of th "underground" and keep the flame burning, and it i this eternal, spiritual, persistent "underground" tha bears the promise of the future.

You Were Meant for Climbing

A COMMUNION MEDITATION

By Roy A. Burkhart

As the heart panteth after the water brook, s panteth my soul after thee, O God. Psalm 42:1.

DEATH to the body breaks our hearts, but hav you ever stopped to think that after all it just an incident? The only real tragedy is death the soul, denial of the divine in us, refusal of growt so that the spirit is lost in the night and never aris into the eternal morning. Just

the body lives only if fed, so ca the spirit grow only if nourishe

Ever is there a struggle withi us between good and evil; th earth in us saying "You belon here" and heaven calling, "Yo were meant for climbing, f growth Godward and ma ward." Within us there is th slothful content, that which pe suades us to build a hut in t swamps, and that winged desi that would have us build cath drals on the verdant hills. The animal in us says, "Yo true life is through me," but aspiration cries continual and persistently: "O Soul, find the gift of life that Life Eternal."

Isn't it clear that this is what makes temptation: th is what makes sin? It is only the possibility of high good that allows any place for evil. Sin is a refusal grow. A heart is not evil, and a man who lives o the level of the heart would not be evil, but he mu

eek to realize the deepest potentiality of the soul. So hat what we might be is always calling out against vhat we are. Religion on the manward side is pillared n the infinite longings of the human spirit. "Come nto me, all ye that labor and are heavy laden." "In ny Father's house are many mansions." "Ho, every- ne that thirsteth, come ye to the waters." "Happy re they that hunger and thirst after righteousness."

THE PERIL OF THE HOUR

Ah, yes, one can denude his soul of all aspirations— : is the peril of the hour—and know a type of peace: ut it is the quietude of death; it is the most tragic sui- de in the world, a spiritual self-destruction; it is to ecome an animal responding only to external stimuli. Buddha saw desire as the very core of life and also s the heart of the world's trouble, and he said: "You nust free your soul of all desire, denude your heart of very want, and in utterly passionless existence you vill find rest." Jesus also saw that yearning was the notive force of life. He would not destroy but exalt . He said: "Seek ye first the Kingdom of God, and ll other things shall be added. . ."

The higher men ascend in the scale of living, the nore exquisite is the pain of desire. It is a strange aradox that those who achieve the finest satisfactions now the most passionate hungers. Paul can look at ll the experiences of life and say, "In all these things ve are more than conquerors." But it was also Paul vho said: "I count not myself to have attained. This ne thing I do, I press on. Henceforth there is laid p for me a crown of righteousness." Even Jesus par- ook of this fundamental human yearning. He was lways looking forward. Of himself, he said, "I go to the Father," and ever he pointed to the shimmering towers of another civilization whose builder and maker is God; and when men asked what to say when they prayed, he said, "Say, Thy Kingdom come."

So native to life is the pursuit of something that all of us would have a difficult time deciding between—the truth and the privilege of searching for it. A sculptor, receiving on every hand praise of what was deemed his masterpiece, was seen by his friends to be weeping. Asked why he was sorry on the day of his triumph, he said: "I feel no torment of difference between what I have done and what I planned to do." Have you ever read the book *Sampson's Choice,* in which the author describes how Sampson, who had lived a selfish, earthbound life, wakes up in a land beyond death and finds to his great delight that it is just like the place he left? He expected a worse fate, and the devil has to convince him that it is really hell to which he has come. For hell is the place where one has lost all capacity to long, to try, to climb. The devil sums it all up by saying, "No friend of mine has ever asked for wings."

THE SEARCH FOR TRUTH

There is within us this that is meant for climbing, because God is ever calling to the divine in us. The brook Jabbok where Jacob wrestles with the angel is not a Palestinian stream. It runs by every human life, and no soul escapes the yearning of God. The remorse that stabs awake, that is God; the strange, impossible ideal that beckons and lures, that is God; any desire in us for the best, that is God.

You were mean for climbing, for *growth;* for growth toward the discovering of God's will and his presence

A Pastoral Prayer

By Clyde McGee

ALMIGHTY GOD, Father and Friend of all the sons of men, we humbly lift our hearts to Thee in prayer, for in Thy will is our peace and in Thy mercy lies our hope. In this solemn hour when he destiny of peoples is being fashioned we would eek the guidance of Thy spirit and find in Thee our trength and stay. Free our hearts and minds of any ecret insincerity or hidden selfishness that we may ruly learn Thy will.

We would commit again unto Thee the sons of our ommunities and the lads from our firesides who for us re braving dangers and death in far places of the arth, on land, on sea and in the air. Be Thou their efuge and their sure Defense.

In all tenderness of thought and depth of sympathy ve would remember the bravehearted and the broken- earted who wait for news that does not come. Bear o them messages of Thy deathless love and gird them vith a faith unconquerable.

Lift us all to a new mind and mood, into a new reatness of spirit worthy of the vastness of this struggle and the toll of life and treasure it is taking. Keep the United Nations united, steadfast in faith and firm in purpose to go forward with unflagging step to a common victory.

Thou who art the Father of all and who hast made us to be members one of another, spare us the foolish pride of claiming Thee, the God of all, as our champion alone. In deep humility and sincere repentance for our own unfaithfulness, may we dedicate ourselves, our nation, our cause to Thee, putting to Thy service all we have, all we are, and all we desire.

Give us to know in the depth of our souls the price that must be paid for a durable peace and grant us the skills and the lasting courage to achieve it. Amid the agonies and passions of war may we not forget that Thou art the Father, too, of those whom today we struggle against, that we may build the peace of tomorrow on the sure foundations of our common humanity, and may we ever possess and cherish the spirit of him who came into the world to draw all men unto himself. Amen.

in your heart; growth in friendship; growth in love; growth in appreciations; growth in sympathy; growth in the truth that will make you the greatest possible servant of the common good of all; growth in your work; growth as a child of God.

If you are to climb, your soul must be fed the spiritual food that comes only through worship with God! The hope of the world depends on this: Will you climb? Have you been climbing? How far have you gone toward the ideals you cherished ten years ago? You who once promised to love each other, how much have you grown? You to whom the gift of a child came, how much have you grown as guides of that growing soul? You to whom has come the rare privilege of living in this hour, in what ways are you growing for the fullest life in a free world?

You were meant for climbing!

Federate—or Else

THE HISTORY of humanity is essentially the record of a vast experiment in getting together. The struggle upward on the part of the race is merely the struggle to crush out those elements that prevent cooperation.

Pure individualism means barbarism. Each man dwells in his own cave trying to defend himself against all comers. The bigger, stronger and more independent he considers himself to be, the safer he thinks he is. He insists, therefore, on his "right" to arm himself as thoroughly as possible, and without interference. Any quarrel with another that arises, he insists on "fighting it out." The more he wins, the more right he thinks he is, and the surer he is that might makes right. Thus he is devoured by the great delusion—and soon ceases to be. For others, menaced by the "madman," get together and determine his de tiny for him.

Half a century ago the well known Bad Man dom nated the West. He was a dare-devil, a fearless ar vicious rascal who would fill up on whisky and sho up the town. Everybody was afraid of him. He w the fiercest menace in the community. If survival the fittest means survival of the fiercest, the towns western America ought to be populated entirely by B Men. Some parochial "Easterners" think they are but that is due to their ignorance and shortsightedne

In a civilized city individuals are not allowed to fig out their differences, nor even to carry revolvers daggers wherewith to be ready to defend themselv It is the very essence of civilization that individu bring their quarrels into a court where the difficul can be talked over and justice done to all.

What is true of individuals is true of nations. T so-called self-sufficient, independent, invincible nati is a myth. No such "animal" exists. But nations get the idea that they are such, and attempt to act t part. But they do not last long.

The only possible remedy for the insanity and sa agery of war is for the nations to federate, to g together and agree that all quarrels shall be settled court and by law.

The opposite to war, therefore, is not so much pea as federation. For war is barbaric craziness; federati is civilized intelligence. HENRY HITT CRANE.

LET us take courage and thank God that we a Americans, in the conviction that we are a nation wi foundations from God, and that the indomitable spi that made us a nation shall not have been betrayed. FRANK G. LANKARD.

Washington and the Connecticut Regiment

A SERMON FOR CHILDREN BY CARL S. PATTON

WHEN George Washington took command of the Continental Army at Cambridge, Massachusetts, he found a ragged body of soldiers. Some of them had uniforms, some had none. Some had guns, some had sticks, some had scythes or pitchforks which they had brought from their farms. A regiment from Connecticut was one of the poorest. The men were few, badly armed and meanly dressed. And some of them were pinched with hunger, or lame, or physically feeble —a sorry lot.

There is a story about Washington that has come down in a private letter which a soldier in this regiment wrote to his folks at home. He wrote that as this feeble regiment drew up before Washington for inspection, the great general stood erect and, looking at them as if they were the finest regiment in the world, he said, "Gentlemen, I have great confidence in the men of Connecticut."

It was a fine thing for him to say. But equally fine is what the man added in his letter. He wrote: "Wh I heard him say that, I clasped my musket to my bre and said, 'Let them come on'."

It is a great thing to be able to see what a man capable of. Beneath their ragged garments and behi their grotesque arms, Washington saw what was these men from Connecticut—determination, har hood, courage, endurance. For he was no bluffer a would never have said he had confidence in them if had not. And it is a great thing to be able to bri out the best in men, to drive away their fears, to ma them believe in themselves and be ready for anythi that comes. And it is a great thing once more to spond to a leader who can do these things.

In the battle of life you may be a leader; but n unless you can see the best, and call out the best, in t men you have to lead. Or you may be a private; b you'll never be a private that will be worth anythi unless, when you hear the right word and see the fa of the captain, you can say to yourself, "Let them co on."

From *More Two-Minute Stories,* by Carl S. Patton (Willett, Clark).

Sermon Outlines *from* PULPIT Readers

A New Earth

Texts: Jer. 32:6-17; Zech. 2:1-5; Rev. 21:1-4. (The Bible, An American Translation).

I. INTRODUCTION—If I were to ask you what are your favorite passages of Scripture I presume you would not name any of the above passages. Doubtless you have your general favorites, and your favorite passages for different occasions and for different circumstances. Well, the passages indicated above are not my favorites of long standing and repeated use. I have gradually brought them under tribute, however, in my thinking about the new world which we all are anxious to help build. In that high endeavor these passages stand for *Faith, Vision* and *Realization.*

II. BODY OF SERMON—(1) *Faith.* Jeremiah's boyhood home was at Anathoth. Just how his cousin Hanamel happened to own the old homestead we do not know. Anyhow, it seems that Hanamel now owned the bit of land in which Jeremiah had some family claim, and wants to sell it to Jeremiah. Times are difficult, and Hanamel thinks it a good time to "unload"; therefore he asks Jeremiah to buy the land at Anathoth. While no doubt Hanamel was working for his own interest, the prophet saw here an opportunity to witness to his faith in the future, and in God. So he bought the land.

(2) *Vision.* Zechariah saw a youth with a measuring line. His zeal was misplaced. But because he was concerned, angels appeared to set him straight. Building on the old walls sounds practical; but the progress of mankind rests on new ideas, on plans which expand. Old walls in the world are now crumbling, and certainly it is not the plan of God to build new walls on old foundations. Men must soon come together, with God as their protector. *World terms* must express our total Christian interest.

(3) *Realization.* Jeremiah expected that soon or late the village of Anathoth would come into its own. In harmony with that conviction Zechariah declared that Jerusalem should be inhabited as villages without walls. That is, the security which the young man thought depended on walls could be obtained only as it was enjoyed by all peoples. And there can be no safety in walls. But here is the encouraging fact: if there are no walls against ideas coming in, neither are there walls against their going out. If walls are down and boundary lines of ideas wiped out, then the potent ideas which the Christian holds, and the vital spirit which he cultivates, and the Christian tasks which he performs, affect the life of the world. This sentence from *Blessed Are the Meek,* by Zofia Kossak, is pertinent here: "People no longer believed that whatever was good for their fathers was good enough for them, and such faith, as anyone knows, is the cornerstone of all well-balanced order." The Revelator, in harmony with Jeremiah's faith and Zechariah's vision, makes the announcement that God's dwelling is with men, and that the new Jerusalem, the Holy City, had come down out of heaven from God. In the recognition of this fact lies the realization of Zechariah's vision, if accepted in the faith of Jeremiah. The new Jerusalem, then, the City of God, is here in our earth. It is here potentially, and has been since the coming of the Prince of Peace. It is up to us to make it actual. And you want to know how to do your part in this program for building the Kingdom of Christ in the earth.

III. CONCLUSION—Show your faith by living a normal life, not necessarily the kind of life you have been living! But live such a life as will show your faith in the future—a better future. Get a vision of a united world, and work for it in your own contacts with others—all others. Accept the new Jerusalem come down from heaven. At least the materials are here. It needs building. For a long time I have appreciated Blake's poetic dream that the new Jerusalem be built "in England's green and pleasant land." Only recently I heard the poet criticized for that hope for England. The critic failed to get the point. There is just where Englishmen should build the holy city. Americans should build it in America. You should build it where you are. When each community so builds, then the new earth will be realized, and the old order will have passed away. —*Ahva J. C. Bond, Dean Alfred University School of Theology, Alfred, N. Y.*

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

Ohio: Two mistakes I have heard well educated ministers make lately: (1) Isaiah's "seraphim" were called seraphims; seraphim is already plural; (2) In talking of blooded animals, pedigreed dogs were called "thoroughbreds." Only horses are thoroughbreds, and a particular strain of horse at that; all others are pure-breds. The dictionary is not very clear on this.

Illinois: Which pronoun is correct to use in reference to the Church or to a church—the personal "she" or the impersonal "it"? ***Comment: She*** is used when the church is personified. In the Greek, ***ecclesia*** is feminine, therefore the pronoun referring to that word in the Scriptures is necessarily feminine. Our idiom would require the use of "it."

Virginia: My prejudice against the flagrant and general misuse of "verse" by ministers makes me urge that "verse" simply be eliminated from hymn comments. Of course, the expert knows that a verse is a single line, but why couldn't the rest of us just use "line" or "phrase" or something to avoid confusing verse and stanza? ***Comment:*** Why not?

Ohio II: Is it proper to speak of the whole room where worship is conducted as the sanctuary or only that section commonly called the chancel? ***Comment:*** The dictionaries speak of the sanctuary as "the most sacred part of any religious building, especially that part of a Christian church in which the altar is placed." Historically this has been the practice. The current trend toward designating as "the sanctuary" the area where worshipers congregate is indicative of a need of a more appropriate word than "auditorium."

Massachusetts: Heard ———— speak on "Lao-tse, the wisest man that ever lived." He said he did not know how to pronounce Chinese names, but gave two alternate pronunciations: ***LOU'-TSU'*** and ***LOU'-TSAY'*** (ou as in "out"). ***Comment:*** The dictionaries give these. ***LAW-TSu*** is used by some American scholars of Oriental residence. There is also authority for ***LAH-o-TSu.*** A Chinese puzzle, it may be like asking an American how to pronounce ***tomato.*** Geography has much to do with his answer.

Contributions for possible use in this column should be sent to
AUBREY N. BROWN,
3213 Brook Road, Richmond 22, Va.

Bringing the Sermon to Focus

By Merrill R. Abbey

TWO homiletical maxims of unquestioned importance have been left dangling in air—banners to lure the preacher, but not tools for his use—because there has been no adequate technique for putting them into practice. One is the time-honored rule of all public speaking, "Keep your audience before you while preparing your speech." The other is a basic injunction to the preacher in particular, "Preach for a verdict."

What is more important to effective preaching than that the preacher keep his congregation so vividly before him while he prepares that his delivery may have the intimate touch of "animated conversation," which is what Dr. Fosdick said preaching, and Wendell Phillips before him declared all oratory, must be? But how is the preacher to keep in mind at the same time both his theme in all the richness of its meaning and his congregation in all the multiplicity of its needs?

● *Preaching for a Verdict*

It is vital that the preacher preach for a verdict. Dr. H. H. Farmer has suggested two mottoes for every preacher's study and pulpit: "Behold, I stand at the door and knock" and "Don't knock if no answer is expected." This note of appeal is the life pulse of real preaching. How may the preacher, from the beginning of his preparation, so sharpen the issue and intent of his sermon that he is saved from diffuseness and assured that his sermon will not only discuss a subject but attain an object?

Toward the solution of this problem a simple work sheet has proved helpful in the preliminary stages of preparation. Eight steps are suggested by eight great words. When the preacher has taken these steps he may be reasonably sure that the pulse of a real rapporte with his congregation and the articulateness of a clarified objective are structurally a part of his message. These steps are not intended to provide a sermon outline. Coming before the completion of the outline or plan, they give it direction and shape its content.

● *Diagnosis and Prescription*

The first step is suggested by a word borrowed from the physician: *diagnosis*. The preacher sets down the word, and below it briefly summarizes the human needs of which he is concretely and currently aware that will be present in his congregation at the hour of the sermon. Initialing the names of people who have recently come to him for counsel, or on whom he has called, with whom he has worked in committees in recent days, he sets opposite their initials the kernel of their respective problems as he understands them. These problems may bear no uniform or obvious relation to the theme on which he intends to preach; but if he is to be helpful to these people he must speak to these needs. His sermon must be effective in this habitat if it is to live and breathe at all. He will not preach *about* these people, but he must preach *to* them. From beginning to end this diagnosis must be central.

Merrill R. Abbey

Congruously with *diagnosis*, a second word is borrowed from medical practice: *prescription*. Surveying the needs he has just reviewed, the preacher writes under his second word a series of brief answers to the question, What has the Christian gospel to say to these human perplexities and blindnesses? Not attempting to range far for material or illustration, but holding to essentials, the preacher sets down in brief sentences the most vital things he believes the Christian gospel has to offer at the points where he has sensed the needs. There may be little unity in what he writes at this stage of his thinking. Yet he is catching up with his people. He will not preach all that he writes at this point, but he will preach better for having written it.

When people say to him, "You preached that sermon for me," the judgment will not be accidental. The man who says it may not be the ma who was in the preacher's diagnos and prescription, but human nee have about them a sufficient likene to send many another man away sa ing, "That sermon was for me," if th preacher has done the first two par of his preliminary preparation wel A sermon planned with these ste as its foundation will have peop continually before its eye and in i heart.

● *Exposition an Experienc*

Exposition will be the preacher third word. The minister in his pu pit must speak to needs, but he h the right to do so only because h speaks from a tested treasury truth. What have the Scriptures offer in the context of this diagnos and prescription? What text or oth passage will bring a basic messag Working over his scripture for hir self, the minister draws out of it, the basis of his best critical stud the light it sheds on the problem has stated. Only after he has ma his own best study does he resort the commentaries to check his fin ings.

Phillips Brooks said the two pol of the preaching task are "messag and "witness." Having found in h *exposition* the nucleus of the messa that comes from beyond himself, th preacher makes sure of his person witness by a fourth step. He writ *experience* on his work shee "Where," he asks himself, "has th truth I propose to preach made vit contact with my life? In what e periences along the years has it con real to me? In what specific wa has it helped me, made me a better a happier man? What lack in m what sickness of my soul, exists f want of what this message offers Setting down the results of this intr spection, the preacher may or ma not use some of it for illustratio but he will preach more convincing for having sensed the immediatene of the message which comes to hi through this process. His serm will more nearly fulfill the specific tion laid down by a sailor who sai "When a man preaches, I want hi to take something hot out of h own heart and ram it into mine."

● *Program Procedur*

Program is the fifth heading of th work sheet. "Suppose," the preache says to himself, "suppose someon

uld come to me after I have ached this sermon, and say, 'I be- e everything you said this morn- . You have me fully convinced. iat shall I do about it next?' What uld I offer such a seeker by way a concrete program of procedure?" sermon will be more fully helpful ich either conveys a program of t steps or is prepared with such rogram concretely in mind.

When I was a student minister, a ng woman who belonged to my ish told me of her frequent visits a neighboring church because, she l, "the preacher there has such rkable sermons." People are hungry the "workable sermons" of a acher who has thought out where how life will proceed beyond his clusion.

The three remaining headings of work sheet are less specifically iiletical and more definitely rhetori- They are the three essentials of articulate discourse: *purpose, de- nd, proposition.*

● *Sermons Should Have Concrete Purpose*

Any serious speech will have a pur- e that falls in one of four cate- ies or some combination of them. e speaker may propose to *instruct,* ing before an audience some body truth they have not known or seen this light before. He may set out *convince,* taking ideas about which ple have known but which they e not accepted as true, and securing ir intellectual acceptance. He y intend rather to *persuade.* He nes to men with a truth they have wn and in a general way accepted true, and seeks to gain its fuller otional acceptance and incorpora- n in their whole life pattern. Or may strive to *move* men to action. There is some one definite thing to done—a vote to be cast, an offer- to be made, a project to be started nd the speaker's aim is to bring n across the line of this action. No mon or other public address can be ly effective unless the speaker ows which of these four things he ends to do. So the preacher writes word *purpose* on his work sheet, l sets down against it where he ieves the emphasis in this sermon uld fall.

● *Demand and Proposition*

Following with *demand,* he writes in sentence or two exactly what this mon is to ask of the congregation. its purpose is to instruct, what is kernel of the truth to be under- od? If to convince or persuade, at is it men are asked to believe or ke a part of themselves? If to ve to action, exactly what are one's arers to do?

Answering these questions leads curally to the final step, defining the *proposition.* Here the preacher puts into one complete declarative sentence the central thing his sermon is setting out to say. Much otherwise good preaching misses its full power for want of an integrating proposition. There is good thought, wide reading, sincerity of intention; but if some- one were to stop the preacher midway in his discourse with the demand, "Tell me in a sentence what you are trying to say," the sentence would not be immediately forthcoming.

A proposition is more than a sub- ject or a theme. In Dr. Fosdick's great sermon, "What Keeps Religion Going?" the title is a phrase that gives thematic definition to a more general subject which one might call "Perennial Religion." But neither subject nor theme carries the message of the sermon. Dr. Fosdick puts his proposition into the words with which his introduction closes. Breaking rudely into the midst of his sentence, one might state the proposition after the fashion of a debater—Resolved: "to suggest certain deep sources from which religion perennially rises in man's experience, so that not only can mankind as a whole not escape it, but you and I personally are in- evitably bound to deal with it one way or another?" When that sentence has been spoken the heart of the sermon has been laid bare. A preacher may not always state his proposition thus in any one sentence of his finished sermon, but he will not preach as well as he ought unless he has done so at least for himself.

● *Preach to the Congregation*

Having written these eight words—diagnosis, prescription, exposition, ex- perience, program, purpose, demand, proposition—the preacher is more ready to proceed with the other steps of his preparation—outlining, organiz- ing material into his finished plan, writing, and preparing his spirit for the hour of delivery. Such a work sheet may seem laborious. In the end it saves time and agony of mind and soul in clarifying thought for the arduous business of composition. What is more important, it helps a preacher to be more sure that he is preaching not merely *before* a congre- gation but *to* it. After such prepara- tion he can preach for a verdict, for he knows what he is after and he has taken the measure of the men and women from whom the verdict must come.

How Shall We Honor Lincoln?

HOW shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen King?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us lay his Highway to the sea,
To serve the nation which he came to save;
And let us speak of him continually.

So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.

Still Lincoln speaks: *O set my people free*
From chains of gold, from greed-born tyranny!

THOMAS CURTIS CLARK.

Inscription at Mount Vernon

WASHINGTON, the brave, the wise, the good,
Supreme in war, in council, and in peace.
Valiant without ambition, discreet without fear, confident without assumption.
In disaster calm; in success moderate; in all, himself.
The hero, the patriot, the Christian.
The father of nations, the friend of mankind,
Who, when he had won all, renounced all, and sought in the bosom of his family and of nature, retirement, and in the hope of religion immortality.

From *1000 Quotable Poems* and *Poems for Life,* T. C. Clark, compi... Willett, Clark & Co. Used by permission.

• WHO'S WHO in THIS ISSUE •

ORDAINED in the Methodist ministry in 1904, Rev. EDGAR A. LOWTHER held pastorates in New York, Virginia, West Virginia and Kansas, then went to First Church, Oakland, Cal.; he has been minister of Temple Methodist Church in San Francisco since 1931. He received his later education at Syracuse University, Union Seminary and Columbia University.

The earlier pastorates of Rev. ALBERT E. DAY were in Bellefontaine, Cincinnati, Delaware and Canton, in Ohio, and at Christ Methodist Church, Pittsburgh. From 1932 to 1937 he ministered at Mount Vernon Place Methodist Church, Baltimore, and since 1937 has led the activities of First Church, Pasadena, Cal. Among his books are *The Evangel of a New World* and *The Faith We Live.*

Graduating at Garrett Biblical Institute in 1937, Rev. HOWARD R. CAREY served as pastor of the Methodist Church at Bronson, Mich., and the Plainfield Avenue church at Grand Rapids—where he was chairman of the Grand Rapids Committee on Racial Equality. He now ministers at Ely, Nev.

Rev. WILLIAM R. MOODY *received his ministerial* training at the Virginia Theological Seminary and has held pastorates in Virginia, the District of Columbia and Maryland. He is at present rector of Christ Episcopal Church, Baltimore, Md. He is editor in chief of the American Church Series of Sunday School Lessons and he conducts a weekly radio service from Baltimore.

Rev. ORVA LEE ICE *was originally a minister* the Seventh Day Adventist denomination, serving as past in Kalamazoo, Buffalo and Washington, D. C. Havi studied at Columbia, he was graduated from Rochest University and Colgate-Rochester Divinity School. H has served as minister of the Wilkinsburg Baptist Churc Pittsburgh, for twelve years. He is chairman of the ra relations commission of the Pittsburgh council of church

Since 1925 Rabbi ABRAHAM J. FELDMAN *has led t* activities of Congregation Beth Israel, Hartford, Con In earlier years he served synagogues in New York ci Athens, Ga., and Philadelphia. He is widely known a lecturer and editor, and has written a number of book many of them on the Jews and Judaism. He has be a leader in the work of his own people and in the fields scholarship, education and social service.

Rev. ROY A. BURKHART *was national director* young people's work in the United Brethren Churc then associate director of young people's work for t International Council of Religious Education, and f many years has been minister of the First Commun Church, Columbus, Ohio. His ministry there has be characterized by its appeal to youth and its effective ed cational and recreation programs.

Rev. CLYDE MCGEE *is minister of Bethany Uni* Church, Chicago.

Rev. MERRILL R. ABBEY *is minister of the Fi* Methodist Church, Milwaukee, Wis.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

ALLAN T. DODGE, Methodist, Mexico, N. Y. "Holding Fast the Things Which Cannot Fail." Heb. 12:28—"Receiving a kingdom that cannot be shaken."

PAUL SCHERER, Evangelical Lutheran Church of the Holy Trinity, New York. "Without Which Nothing is Strong." 1 Cor. chapter 13.

LLOYD E. FOSTER, Old First, Newark, N. J. "The Bridge of Prayer." James 5:13, 16—"Is any among you afflicted? Let him pray. The effectual, fervent prayer of a righteous man availeth much."

J. A. TUER, Laidlaw Memorial, Hamilton, Ont., Can. "Thinking Like God." Isa. 1:18—"Come, let me put it thus, the Eternal argues: scarlet your sins may be, but they can become white as snow, they may be red as crimson, and yet turn white as wool." (Moffatt)

FOR YOUR SERMON AND TEXT

.....

Title of sermon

.....

t used (write out the text)

.....

f minister

.....

hurch

.....

NATHANAEL M. GUPTILL, First Congregational, So. Po land, Me. "The Man of Tomorrow." 1 Cor. 15: 45—"As in Adam all die, even so in Christ shall be made alive. The first Adam was made a living so the last Adam . . . a quickening spirit."

B. H. BRUNER, Christian, Hollidays Cove, W. V "Toward a Believing World." John 17:21—"Th they may all be one; even as thou, Father, art in m and I in thee, that they also may be in us; that t world may believe that thou didst send me."

GEORGE W. DAVIS, Crozer Seminary. "Extending t Frontiers of Life." Isa. 40:4—". . . and the rou places plain."

PHILIP O. DEEVER, United Brethren, Dayton, O. "T Illusion of Victory." Deut. 9:4, 5.

RICHARD P. GRAEBEL, First Presbyterian, Ottumwa, "God and Geopolitics." Isa. 59:8—"The ways peace they know not; and there is no justice in th goings; they have made them crooked paths; whosoev goeth therein doth not know peace."

RAYMOND L. CORTNER, First United Brethren, Wichi Kan. "Entangled in the Wilderness." Exod. 14:3 "They are entangled in the land, the wilderness ha shut them in."

HORACE S. SMITH, First Methodist, Carrollton, Ga. "T Divine Invasion." John 1:14—". . . and the Word w made flesh, and dwelt among us."

THE EDITOR'S PAGE

The Event of the Month

THE EVENT of this month is just now occurring and I am writing in the midst of it. It is happening in Cleveland, Ohio. The conference of over 0 representatives of all our denominations called by e Federal Council's Commission on a Just and Durable Peace is now in session. It opened with a majestic and exalting service of worship in the Old Stone Church. Mr. hn Foster Dulles, chairman of the commission, gave notable address. Then the conference divided into ree groups to formulate a pronouncement on the kind postwar world the Christian church should work r. This same kind of body met once before—at elaware, Ohio—and wrought out what it proclaimed be the Christian conception of a just and durable ace. But the world scene has changed since Delaare, though the Christian principles there announced ve not changed. The end of the war seems nearer ow though, alas, it may be farther off than we think. nyhow the time is upon us when the Christian mind ust express itself with what moral authority it can mmand in opposition to a peace of vengeance, or of utality, or of lust of power on the part of the victors. he peace which was held before us as the reason for ing to war is now overclouded with grave doubt. ut we must work for it as hard as we can or our orst fears will be realized. The conference seems nanimously to be for America's participation in a orld organization, but the Dumbarton Oaks scheme under critical review. Here one finds himself in the idst of churchmen who could also be called statesmen. dare to hope that the Atlantic Charter may be rought to life again and that the churches will demand nd support the President in a strong foreign policy or American and Christian ideals.

The Church Seeks Just Peace

The Book of the Month

THE PHILOSOPHICAL HERITAGE OF THE CHRISTIAN FAITH. *By Harold A. Bosley. Willett, Clark & Company, $2.00.*

A BOOK with such a title could be a heavy tome, and the chances are that many will imagine that this book is written only for philosophers and heologians to read. That would be a sad mistake. This book is written for you, brother minister, and me. t is deep, broad thinking on the biggest ideas that have ngaged the biggest minds our race has produced, and t is all so simply expressed that the reader hardly nows how big the ideas are that are passing so gently hrough his mind! The book reads like a story, nd it is, in a way, a story. Yet its account of the ourney of Christian faith through the philosophical hought of the centuries is as carefully accurate as vould be expected from a man with an intellectual onscience such as Dr. Bosley has. He claims that Christianity possesses a philosophical heritage which every modern interpreter of the gospel ought to know. "When we preach the gospel of Jesus Christ, it increases our confidence to know that it has come down to us through the greatest minds that have arisen in the Western world in two thousand years." Many of these thinkers, too, have lived in a time no less chaotic than our own. Dr. Bosley is a preacher of great power, and when you read his book you get at the secret of his power. These chapters are lectures delivered to preachers; and the book itself *talks* to you in every paragraph.

A Thought for the Month

I AM persuaded that a great deal of the modern indifference to the church, especially among sophisticated people, is due to a hangover of memory. Many persons recall their experience of the church in their childhood and youth as one that was marked by dullness, constraint and boredom. For such persons who now enjoy the freedom of maturity and are thrilled by their initiation into the inspiring circles of scholarship and culture, the old home church seems crude and drab. Contrasted with the present scene in which their lot is cast, the parochial church of their youth is remembered with an aesthetic and intellectual unpleasantness. They are glad to be emancipated from the parental and social restraints which made attendance at worship, listening to sermons and participation in church activities an unavoidable obligation. I would remind such persons that memory is not always trustworthy, that it frequently plays tricks on our judgment by presenting us with a distorted picture of experiences long past. Sometimes it greatly overidealizes such past experiences and sometimes it exaggerates the unideal or unhappy aspects of parental discipline and social limitations. The old home church in the wildwood comes in for its full share of this trickery of memory. A fair mind should recognize that the crudities of that little church were not solely the fault of the church. They were of a piece with the social, intellectual, aesthetic and economic limitations of the general community itself. It is therefore unfair to judge the church of today by one's memory of the church of the past. Yet many people, reacting against a remembered church, refuse to give the church of today a chance to speak to them. They do not belong to the church, nor even attend it. They have grown up; but they do not stop to consider that the church also may have grown up since they knew it. Such people ought to be told quite bluntly that they are the victims of a trick of memory, and challenged to lift their eyes above their petty prejudices and to expose themselves to to the church of today as it really is.

Bad Memories of The Church

Charles Clayton Morrison

The AMERICAN PULPIT Series

Sixty-four of America's outstanding ministers, teachers of preachers, and editors representing sixteen Protestant denominations have each contributed one of their best sermons to bring inspiring messages for our times.

These carefully selected sermons are offered in a series of eight books of 128 pages. Each book is beautifully printed, substantially bound in durable paper cover—and the price is only twenty-five cents. The whole series of eight books, including all 64 sermons, costs little more than one conventional cloth-bound book.

While these books are manufactured to sell at a bargain price, their content would be a bargain at almost any price, for here are riches from the minds and hearts of 64 of the great Christian leaders of America. No one can hope to hear all these men preach, but everyone can read one of the best sermons by each one.

$2 a set **25** cents each

In Spite of All

by Archer Wallace

Ten true stories of breath-taking bravery in the face of all the ills that human flesh is heir to—stranger than fiction and far more inspiring. Here are messages of hope for the discouraged and stimulation for everyone.

Publication Date, Feb. 15 $1

If I Were Young

by Clovis G. Chappell

Nineteen perfectly matching titles from Bible texts that fit the subjects exactly form this new volume of sermons by one of America's most widely read preachers. Slanted at youth, these sermons are no less appropriate for their elders, who will find that these messages know no age limit. $1.50

A Plain Man Looks at the Cross

by Leslie D. Weatherhead

Going to the very heart and focus point of Christianity—the Cross—this book puts eternal truths into phrases and terms that the ordinary man can understand. Bible centered, rich in sermonic values, it seeks to persuade the plain man that religion really matters. $1.50

At Your Bookstore

ABINGDON-COKESBURY

Nashville 2, Tenn.

Three New Books

The Philosophical Heritage of the Christian Faith

HAROLD A. BOSLEY. The philosophers, ancient and modern, supported — and support — Christianity's tenet that God is love. Dr. Bosley shows that our religion is no flimsy, wish-thinking set of doctrines, but is based upon assured truth. Plato, Aristotle, Aquinas and many moderns are revealed as champions of Christian ideas and ideals. *Readable.* $2.00

Greater Good Neighbor Policy

WADE CRAWFORD BARCLAY. Latin America has long been a Roman Catholic preserve. But Dr. Barclay holds that Protestantism must be allowed to cooperate with that dominant church in making a vitally Christian land of the countries to the south. The author knows his field and his facts. $2.50

This Is Judaism

FERDINAND M. ISSERMAN. A famous rabbi tells the story of the origins, teachings and current importance of this great religion, which gave the world the ideas of the justice and fatherhood of God. The book shows how Judaism was hammered out over the centuries in the souls of its prophets. $2.50

Prepare for LENT

Here are some books that will help

The Man Christ Jesus

JOHN KNOX. A great scholar bears testimony to his faith in the Man who is also Lord and Savior. Excellent for young people, and *the book for Lent.* $1.00

Every Day a Prayer

M. H. BRO. Has attained wide approval as a book of devotion that is based on the concrete experiences of daily living. $1.50

The Daily Altar

WILLETT-MORRISON. *The* devotional classic. For each day a meditation, scripture, poem and prayer. Used in nearly 200,000 homes. $1.00. Lea. $2.50

The Acts of the Apostles

H. E. LUCCOCK. For Lenten sermon makers a wonderfully suggestive book. On every page—seeds for sermons. Teems with telling illustrations. $2.10

Poems for Life

T. C. CLARK, compiler. Pastors, as never before, are using poems in their sermons. Over 200 poems suitable for Lent—on Christ, the Cross, Faith, Service, Immortality. 750 poems included. $2.50

Willett, Clark & Co.

37 W. Van Buren St., Chicago 5, Ill.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The PULPIT

A Periodical of Contemporary Preaching

MARCH 1945

Lenten Number

The Cross
By EVERT E. ELLIS

The Bridge of Prayer
By LLOYD ELLIS FOSTER

'Through Jesus Christ Our Lord'
By RALPH W. SOCKMAN

The Divine Purpose
By PAUL SCHERER

The Magnetic Cross
By A. GORDON NASBY

'In Your Stead'
By GEORGE A. BUTTRICK

The Peace of God
By KENNETH BROOKES

Some Common Mistakes in Worship
By CLARENCE SEIDENSPINNER

Sermon Illustrations

Contributed by Readers of **THE PULPIT**

'Good Old Pagan Ancestry'

You may have heard of Dr. Maltbie Davenport Babcock, of blessed memory—scholar, saint, orator, musician, poet, Christian gentleman, the very consummate flower of the best things which modern civilization knows how to produce. In the year 1900, Dr. Babcock, standing upon the platform in Carnegie Hall, New York, said: "For the old Saxon, and Angle, and Dane, and Teuton is in my blood—is he not in yours? I had good old pagan ancestry, believe me. You can see some of their memorials, their altars and tombs, at old Stonehenge today. They believed in human sacrifices. They used to take fair young maidens and put them in wicker crates and shoot arrows at them to see which way the blood would run, that they might know what the gods were thinking about and how the battles would turn out. And those were my ancestors. O, you blue-eyed and fair-haired men and women, proud of your Scotch, and Irish, and German blood, remember and honor the foreign missionaries Augustine, Paulinus, Patricius, Columbia, Gallus! They were foreign missionaries who went out years ago to men and women of the north, my ancestors, and preached to them the gospel of Christ. And I am the heir of their sacrifice, my knowledge of Jesus Christ is their gift to me."—*From a sermon by Charles F. Wishart. Submitted by Paul Malefyt, West Nyack, N. Y.*

Christ's 'Relay' Plan of Spreading His Gospel

When Samuel Morse was working on the telegraph instrument, he found a serious problem confronting him. The signal could be used only as far as the power generated by the original signal would carry through the wires—but resistance and current leakage cut that distance to a comparatively few miles. Morse dreamed of a world-circling message sender and he found the answer in a "relay," a device which used the original signal to operate another key down the line, and thus sent the message on undiminished in strength—and even to send off on to other circuits as well. As a writer said, "It gave the dot-dash message seven-league boots to stride circuit by circuit, across continents and around the world."

When Jesus said, "It is expedient that I go away, for if I go not away, the Comforter will not come," he was referring to his "relay" plan for extending his message and ministry to the ends of the earth. All who received his message and believed his teaching, and received his power, were to act as relays so that Christ's ministry would now have "seven-league boots to stride, circuit by circuit across continents, and round the world."—*From 'The Genius of Samuel Morse.' Submitted by Marcius E. Taber, Methodist Church, Battle Creek, Mich.*

A Question for This Generation

In George Bernard Shaw's play "Saint Joan" the epilogue poses a soul-stabbing question. It is twenty-five years after Joan, Maid of Orleans, has been burned at the stake. The old rector, now a little daffy, recalls what Joan's death did for him. "I did a very cruel thing once because I did not know what cruelty was like. I had not seen it, you know. That is the great thing: you must see it, and then you are redeemed, and saved!"

To which the bishop replies, "Were not the sufferings of our Lord Jesus Christ enough for you?" "O no, not at all. I had seen them in pictures and read them in books and had been greatly moved by them, as I thought. But it was no use. It was not our Lord who redeemed me, but a young woman whom I saw actually burned to death. It was dreadful. But it saved me. I have been a different man ever since."

Then the bishop with pity and scorn put the question our generation must also answer: "Must then a Christ perish in torment in every age to save those who have no imagination?"—*James R. Uhlinger, First Methodist Church, Shenandoah, Iowa.*

The Importance of Horizons

A native of Vermont, who had spent all his life in that state on his farm on a hill, was induced to visit Boston to see the sights. He did not remain away as long as some thought he would. Soon after his return a neighbor called one evening to smoke a pipe and learn what the great city of Boston was like. In true Vermont fashion the local traveler proved not very voluble. But at long last he wrapped up all his impressions in this single cryptic sentence about the city of the Cabots and Lowells: "Well, you can't see off." And with that the two Vermonters went on smoking. A simple, and yet rather profound, remark from that hillside farmer who had been accustomed each day to look out from his point of vantage and drink in the panorama of beauty that spoke to him of freedom and of God. Somehow, as he trod the maze of Boston streets, he had felt himself imprisoned by the winding ways and massive buildings that was Boston. Small wonder that he expressed it thus: "Well, you can't see off," and kept on smoking.

To a man who sees deeply, how often a single sentence preached a whole sermon. Jesus was like that. He faced his followers with their message in the simple statement, "Go ye into all the world." Much has been added to that. But Jesus had it all there. This simple statement encompasses the whole world of truth. Jesus could see *off!*—*Charles W. Keirstead, Trinity Congregational Church, Lawrence, Mass.*

Living Christ

Some time ago, in the *Spectator* there was a review of a book on the poet Blake, and in the course of it the reviewer said that the cry raised by all the world's greatest literature is: "Read me, do not write about me, do not even talk about me, but read me!" To me it seems that the cry raised by the world's great Christ today is: Live me, do not debate about me, do not even argue about me, but live me! That, surely, is what the fellowship is meant for—to be out in the world living Christ, scattering the glory, heralding the Lord.—*James S. Stewart, in 'The Gates of the New Life.'*

Without Christ—a Void

Marco Polo (1253-1323) resided for some time in the Chinese city of Kanchow. He reported that the city had more gods than people. The inhabitants were proud to say that the number of temples and gods was so great that they could not be counted. Magnificent festivals of the gods were celebrated, to which devotees came from far and near. That would have made it appear that, surely, this city was a happy one. And yet, each evening at sunset there was to be heard the threefold rhythmic chant: "The world is empty; the All is empty; I am empty."—*J. F. Green, Evangelical Congregational Church, McKeesport, Pa.*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. **Two Dollars a Year**